

OCTOBER.

1886.



·WOMAN'S·WORK·
·FOR·WOMAN·AND·
·OVR·MISSION·FIELD·

·A·UNION·ILLUSTRATED·MAGAZINE·
·PUBLISHED·MONTHLY·
·BY·THE·WOMEN'S·FOREIGN·MISSIONARY·SOCIETIES·OF·THE·
·PRESBYTERIAN·CHURCH·

·PHILADELPHIA·CHICAGO·NEW·YORK·ALBANY·ST·LOUIS·
·SUBSCRIPTION·PRICE·...60¢·A·YEAR·...



Mission Fields and Subjects for Monthly Concert.

JANUARY.....General Summary. FEBRUARY.....China. MARCH.....Mexico and Guatemala. APRIL.....India. MAY.....Siam and Laos. JUNE.....Africa.	JULY.....Indians, Chinese and Japanese in America. AUGUST... Papal Europe. SEPTEMBER.....Japan and Korea. OCTOBER.....Persia. NOVEMBER.....South America. DECEMBER.....Syria.
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OGONTZ SCHOOL FOR YOUNG LADIES.

PRINCIPALS.

Miss M. L. BONNEY,

Miss F. E. BENNETT,

Miss H. A. DILLAYE,

Miss S. J. EASTMAN.

The fourth year of this School, (known for thirty-three years as Chestnut St. Seminary), will open September 29th, at Ogontz, the spacious country-seat of Jay Cooke, near Philadelphia. For circulars, address:

PRINCIPALS, OGONTZ, Montgomery Co., Pa.

WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. I.

OCTOBER, 1886.

No. 10

Will not all subscribers or agents for our Magazine pay special heed to the request made already in these columns, that subscriptions may be renewed and such notice sent to the office as early as possible during the month in which the subscription expires, which month may always be known by consulting the printed slip pasted on the cover. If the notice is given during the previous month, it is better still. If at the close of the given month no notice of a "renewal" is received, the name must be dropped from both written and printed lists. If afterwards it is received, the name, etc., must be copied and sent to the printer to be "set up" afresh, entailing a very needless expenditure of time and money. When the notice comes before the lists for the month are made up, we have simply to change the date of the year,—only one figure, 1886 to 1887. Were there only a few names the difference would be little, but where some thousands are concerned, it makes a very great difference indeed. We ask attention to this matter, particularly during the months of October, November and December, when so large a proportion of our subscriptions become due.

M. P.

READ Miss Thiede's letter.

READ all the letters.

A FINE reinforcement for Persia sailed from N. Y. by the *City of Chicago*, Sept. 18th.

WE HOPE our teachers all had restful vacations. Those in Persia have favored us with unusually full reports. Miss Bartlett is excusable for silence while carrying the Teheran school alone this summer.

AMONG the ninety-five young men who dedicated themselves to Foreign Missions, at the Bible School in Northfield, Mass., (Mr. Moody's school), this summer, were the two sons of an honored missionary to Persia.

WEDDING BELLS at Lake Forest on Sept. 16, and two weeks later, Rev. Samuel G. Wilson, who has won his spurs in five years' service at Tabriz, sails from N. Y. with his

bride. Mrs. Annie Rhea Wilson has a lien on Persia by her birthright, and for that sacred grave at Seir. The Western Mission warmly welcomes the daughter of "The Tennessean in Persia."

How do we pronounce "Teheran" in our meetings this month? Not "Te-he-ran," but "Tehe-ran," in two syllables, accent on the *second*—the first e, like a long; the a, like a in father.

MISS ANNIE ELLERS, whose name was accidentally dropped last month from the list of missionaries to Korea, has arrived safely in Seoul and been well received. Her superior training as a nurse, it is believed, will render her at once an invaluable assistant to the physicians there. It will be remembered that Seoul is experiencing a dreadful visitation of cholera.

THE GIRLS of the Bangkok school have just forwarded a dime offering of \$7.80 to

the Board, in addition to a previous contribution. As they brought their gifts to Miss Olmstead at the close of vacation, she asked how they were earned. Some had saved their money for "sweets," some had sold crochet work, or cut grass, or minded the baby. "And how did you get your money, Wonge?" "I," answered the little tot, shyly, amid the smiles of the older girls,—"I scratched my grandmother's back!"

THE FIRST school for girls undertaken by a Siamese lady outside of mission efforts, was opened last year by Lady Plean. It has confined itself, thus far, chiefly to fancy work.

LITTLE FREE day-schools for boys have sprung up all over Bangkok. They are of the primary grade, and the teachers are paid out of the royal treasury.

THE BODY of the late Second King of Siam was cremated last June, after lying in state for more than nine months.

THE ordinary cost of burning a body in India is \$1.75.

MISS GIVEN reports the following interesting fact:

"One of our pastors lately out on an itinerating tour, came across two villagers who were desirous of being baptized. They were from a remote district, had seen no missionary, had been taught by no man, but had arrived at an understanding of the truth by simply reading and studying a copy of the New Testament. He baptized them and they went straight back to their village, it is to be hoped, to preach the truth to their friends and neighbors."

THE FOLLOWING interesting notes are from a report of the Medical Missionary Society in China, recently printed at Hong Kong:

The hospital in Canton has celebrated its semi-centennial.

When the first important case of surgery, the amputation of a man's arm, was presented fifty years ago, it was only by the gift of \$50 that the patient was induced to submit to the operation, and his life was saved. Since then the willing recipients of hospital care are numbered by hundreds of thousands.

The surgeons in charge are supported by the Presbyterian Board of Missions, but all other expenses are met by wealthy Chinese, and foreign residents of Canton.

Dr. Kerr was in charge of the hospital for more than thirty years, and the present physicians are Dr. Jos. C. Thomson and Dr. Mary W. Niles. The 'great efficiency and faithfulness' of the latter, in her department is noticed by the committee. Dr. Niles also dispenses in another part of the city, three afternoons in the week, where a Bible-woman reads and talks with patients in the waiting-room.

OUR Methodist friends and the China Inland Mission (English) in the Province of Se-ch-uen, W. China, have suffered the loss of property in a riot similar to that at Kwai Peng. News of the wrongs of the Chinese in America seemed to be the instigating cause. Mr. Gamewell, with some premonitory signs of what was coming, had written home: "We are likely, some of us, to have to foot the bills that are rolling up in America." The daily press has since contained despatches from Shanghai of Sept. 1, announcing the massacre of Chinese Christians in this Province. Whole villages are said to have been destroyed, and the foreign consuls barely escaped from Se-ch-uen with their lives.

ONE SUNDAY last January, 39 names were propounded in the Degala Church, near Oroomiah. Of these, only ten were women. A number were high school boys. The 39 pledged themselves to keep from all intoxicating drink, for wine has been a stumbling-block in this place.

ONE OF OUR ladies mentions a S. S. class in Degala, composed of elderly women, not one of whom could read. They said that when they were young their parents considered it a disgrace for girls to read, but all of their children have gone to school, and, as one expressed it, "our houses are full of readers." Another said: "I think Christ's words, 'Blessed are they who have heard and believe,' is for us. We cannot read, but others read to us."

WHEN Dr. Cochrane went to Van, in Eastern Turkey, for a few days, the sick flocked about him, to be healed. "Why, he does just like Jesus Christ," was the comment of an old woman not used to missionary physicians.

OUR MISSIONARIES IN PERSIA,

AND POST OFFICE ADDRESSES.

Mrs. D. P. Cochran,	Oroomiah.	Miss Grettie Y. Houldiday,	Tabriz.	Miss Annie Gray Dale, Teheran.
Miss Emma Cochran,	"	Mrs. G. W. Holmes,	"	Mrs. J. L. Potter, "
Mrs. F. G. Coan (of Salmas)	"	Miss Mary Jewett,	"	Miss Anna Schenck, "Returning.
Miss Jennie Dean,	"	Mrs. J. M. Oldfather,	"	Mrs. W. W. Torrence, "
Mrs. Arthur Hargrave,	"	Mrs. L. C. Van Hook,	"	Mrs. E. W. Alexander, Hamadan, "
Miss Maria Morgan,	"	Mrs. S. L. Ward,	"	Mrs. J. W. Hawkes, " "
Mrs. John H. Shedd,	"	Mrs. S. G. Wilson, Arriving,	"	Miss Annie Montgomery, "
Miss C. O. Van Duzee (of Salmas)	"	Miss Cora C. Bartlett,	Teheran.	Miss Charlotte Montgomery " Arriving.
Miss M. K. Van Duzee,	"	Miss Sarah J. Bassett,	"	"

In this country: Mrs. T. J. Porter, Central Office, Allegheny City, Pa.

OPPORTUNITIES TO-DAY.

The close of summer vacation finds thousands of teachers at their posts all over the land. The honest efforts and fine results of coming months will show that many of them have been called to their place by the very voice of the Head Master Himself. Altogether, these laborers are *many*. No school doors are locked, no little folks sent home because there is no teacher. Ask the School Boards and Teachers' Agencies! Nay, disappointed applicants stand, rank behind rank, outside the school walls, ready to snatch the first vacancy. The laborers are many.

But if the Master were walking among His Church to-day, as by Galilee of old, might He not point to our harvest fields abroad and to our slender missionary force, and say again those words of His, 'The laborers are few'? And the opportunity was never so great, so rich! All the gifts, and all the power, and all the accomplishments within the resources of the Church are welcomed and challenged, and put to service, to-day.

Let us specify.

Peking calls for a physician. Long ago Dr. Atterbury began to urge a woman's ward in his hospital, and with the advantage of that position already gained and held, one with first class medical training may carry her ministrations into the capital of China, among a people that have shown the keenest appreciation of woman's medical service. And if there were a hundred men instead of the one physician there, they could not do this work of a Christian woman for her sister. Is not this a golden opportunity? Who bids for Peking?

A teacher is urged to step never-so-soon,

right into that cozy sitting-room in Tripoli, from which Mrs. Jessup lately wrote to us, to bring on another class just as bright and winning as those girls graduated this summer. Have you the gift of song, and do you speak the French needed in Tripoli? Then why not choose this opportunity?

The new Allahabad school calls imperatively for two teachers. It offers a life-work, to be hidden away in the hearts, and lives, and homes, and children, and eternal future of women in India. What could you do at home that would be more enduring?

If they knew that you would go, many India stations would entreat you, but at Woodstock, among the cool mountains, where there are more than one hundred scholars, *they cannot wait*. Have you had a valuable training and experience in America, but dare not undertake an Asiatic language? Here, they need just such English as is taught at home. "Who," writes Mrs. Scott, "will think it a privilege to dedicate to the Lord, her fine education, talents, health?"

There is a teacher all alone on Salmas Plain. Somebody must join her. Miss Holliday tells in these very pages what can be done there. Who bids for the first chance to go to Persia? And has not Bogota long waited for another teacher? Do they not say at Saõ Paulo they must have another, and at Guatemala, and at Tokyo?

These, and more, are the opportunities to-day. They are the post of sacrifice; the errand is one that costs; the call is to meet the enemy where his forces are stoutest. The faint-hearted will not respond. The half-hearted could not succeed.

These opportunities afford variety of service. Let Priscilla bring her gift to expound the Word, and Dorcas carry her needle, and Mary break her alabaster box. Let Mary Moffatt with her faith, and Harriet Newell in

her youth, and Ann Haseltine with her divine courage, all come; *you*, thankful disciple, *you*, ardent young teacher, *you*, chastened by sorrow, for this is *your* opportunity and the laborers are few.



OUTLINE OF OUR PRESENT MISSIONARY OPERATIONS IN PERSIA.

OROOMIAH, — the name of a city, a plain and a lake. In the Nestorian quarter of the city are a high school, girls' seminary, and a church of 300 members. *Rays of Light*, a monthly paper in Syriac, is printed here, and here 1500 Protestants attended the jubilee last year. The college, a theological school and Westminster Hospital are among the plane and poplar trees out near the Seir gate.

On Oroomiah Plain, dotted with villages, 95 little schools are planted, 3 high schools, many weekly prayer-meetings and mite societies among the women. The 24 churches of the city and plain include almost 2000 souls.

To the north (not down on the map), lies the great plain of SALMAS, as well as a town of the same name. The seed has been dropped here only two years, yet a little church is formed and more than a hundred children are learning to read.

TABRIZ is practically 130 miles from Oroomiah, as it is not reached from across the lake, but around to the north of it. The population is

nearly 200,000, divided by religion into Armenians, Nestorians, and, in immense majority, Mohammedans. The languages used are Armenian, Syriac, Persian and Turkish. Two churches, separate schools for boys and girls and a dispensary, suggest the line of efforts here.

At Resht, on the Caspian, a little church and school are cherished.

To the southeast, TEHERAN stands 4000 feet above the sea, overshadowed by mountains from 8,000 to 16,000 feet higher. Out of 200,000 inhabitants only a handful are Europeans. A church, girls' boarding-school, several other schools, including one of 62 Jewish boys, as well as the usual Sunday-schools and a dispensary, are the working channels here. Owing to extraordinary circumstances, the buildings of the station were sold last year, and new ones are now rising in a more favorable location.

Southwest from the capital, 200 miles, is HAMADAN, 6000 feet above sea level. A church of 60 members, a high school of 54 boys, another school of 66 Jewish boys, besides those for girls (see Report) are the agencies here.

There are no American missionaries in Persia, except those from the Presbyterian Church.

SEMI-ANNUAL REPORTS OF THE GIRLS' BOARDING SCHOOLS IN PERSIA.

HAMADAN, July, 1886.

[Through the illness of missionaries, the teacher of this station was left with neither European nor American beside herself, in an Asiatic city of 15,000 people. — *Editor.*]

On the fifth of May one of the Teheran missionaries was sent to Hamadan, to be with Miss Montgomery in her loneliness. What a pleasure this has been, and what a busy life Miss Montgomery leads! One scarcely knows where to begin in telling something of it.

There are the boarding and day-school for girls in the Armenian quarter, numbering seventy-two pupils, and the girls' school in the Jewish quarter, with thirty-seven pupils at the end of June. These schools are quite a distance apart, and visiting that in the Jewish quarter entails a daily ride under the hot noonday sun.

Miss Montgomery's day commences at seven a. m., when some young men come, to whom she teaches English. These are Mirza Hohannes; the pastor Sahag, who teaches in the Armenian school, and two young Mohammedans. It is needless to say the main text-book is the Bible. From eight until nine o'clock Miss Montgomery takes a Persian lesson, during which time boys and young men are assembling—all Mohammedans. From nine until dinner-time the different grades of this class take Miss Montgomery's time. Directly after dinner this servant, who works while the day lasts, hurries away to the Jewish quarter to teach the little Israelitish maidens and their teacher. Then comes the Armenian school, with classes in English for the older girls, recitations of the younger, instruction in singing, and, after school hours, still another class in English Bible reading. After this, visiting or receiving visits, either among Armenians or from Mohammedans; then, prayers with the girls who are boarding in the school, and then, supper and bed.

Since Mr. Hawkes went away, Miss Montgomery has had the treasury business in charge, in addition to the secretaryship of the station and the general supervision of the new school now building.

Sunday is a very busy day. At eight o'clock there is a service in Armenian in the church, such a queer, dim old place, whose thick walls are pierced by two little windows high up on the north side, and at whose entrance door even the proudest head must stoop. Directly after this service Miss Montgomery mounts her donkey and speeds away to the Jewish quarter, where there is a Sabbath-school and a service, in Persian, for the Jews. One of these Jews is a blind man, who has become a Christian. Every Sunday he is led to his accustomed seat, and listens to God's Word with bowed head. Hurrying,—yes, the word comes often!—home, dinner is eaten, and then comes a Bible-class of young men. The hour over, the girls of the school are called, and a Bible-class and prayer-meeting held; the chapters read during the week are reviewed, and wise words of instruction are given. Then comes Sabbath-school in the old church. The children seem to love to come, and cluster around Miss Montgomery, as bees around a woodbine. Sabbath-school over, we are again at home, and by this time it is nearly six o'clock. The girls are called up for evening prayers, then supper, and then,—do you wonder?—bed!

On Wednesday of each week the teachers' Bible-class is held in Miss Montgomery's homelike little parlor; on Thursday, the woman's prayer-meeting, and on Saturday evening, general prayer-meeting. All these statements sound so bare! Would there were time to clothe them with the drapery of words and prayers that are uttered, impressions of truth received by these "little ones," the promises urged as encouragement, the word spoken, the smile brightening a whole day for some one, the hearty, sympathetic grasp of the hand!

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers,
Is more than books or scrolls."

SCHOOL EXAMINATION.

The morning of July 7th, the day appointed for the closing exercises of the boarding-school, shone beautiful. At 4.30 a. m. Miss Montgomery was astir. The exercises were to be held in the courtyard before the house, which had been roofed over with green boughs, laid on a framework of timbers. Miss Montgomery had sent an invitation to the Governor * of the city to be present. As the fast of Ramazan was barely over, his Excellency excused himself and said that he would take pleasure in sending the chief officers of his house, who would see everything and tell him the results of the "trouble the Hanum had taken with the children." So we prepared the little parlor for these gentlemen, and spread a table-cloth with cake and sweets, that honor might be done to the representatives of the Governor, who has been so kind to the missionaries in Hamadan. The ground of the court was covered with rugs, and soon the children came by twos and threes and dozens, and, with their friends, quickly filled every inch of available space. What a strange congregation! Armenians, Jews, Mohammedans, all gathered to see what a spirit of loving, consecrated Christianity had done for the children. How eager the children were to do their best! They stood, or sat, and watched with sparkling eyes every motion of Miss Montgomery as she moved from blackboard to map, or stood before them, leading in the singing, or listened as with reverence they repeated, in Armenian, or Persian, chapter after chapter of the Bible.

The Persian officials were especially astonished at the intelligence of the Armenian girls, and at their modest and ready answers. "Our women know nothing," they said. This is very sadly true; the mind of a Mohammedan woman is as empty as her life. But there is a glow upon the horizon which, in God's good time, means the arising of the Sun of Righteousness, and a glorious day of religious liberty. Hath He not said, "All shall know him"? And shall Persia be left in darkness?

The teacher of the boys' school had

begged that his pupils might have a little share in the day's programme, and Miss Montgomery, ever ready to promote the unity of the work, assented, and the boys, both Jews and Armenians, showed a gratifying improvement over last year.

From eight o'clock until after twelve the examinations lasted, and then came the prizes. If eyes sparkled before, now they outshone the diamond, as one after another received a copy of the Bible, or Testament, or Psalms, in Armenian, Persian, or Hebrew, as rewards for memorizing chapters, or for punctuality and deportment. It must have been one of those moments which overpay one for labor and anxiety, when Miss Montgomery received the grateful acknowledgments of these men and women for the instruction she had imparted to their children. They were ignorant of many things in which their little ones had been made wise. Some specimens of the girls' handiwork, in the shape of bits of fancy work, edging, and two quilts, were on exhibition, and were scrutinized and admired after the exercises were over.

Slowly, the people went away. The persecuted Jew, the proud Mohammedan, the Armenian, alike had been brought under the influence of the "God of all nations," had listened to His Holy Spirit speaking in the words of the Bible through the mouths of these little children. And "His word shall not return unto Him void." One feature of the day's programme was the recitation by the school, in concert, of all the verses in the Bible which condemn wine-drinking. The making and selling of wine is the chain which is binding the Armenian nation to the sins and ignorance of the past. Ah! that the friends of this ancient people would make this a subject of special prayer this year.

The results of the past six months' work may be briefly summed up as follows:

Three out of four candidates for admission to the church were either present or former pupils of the school. At Christmas the girls of the boarding department raised five tomans as their contribution to the Dime Offering. At

* Brother of the Shah

Easter, eight tomans were sent to the Board towards the liquidation of the debt. This money was the fruit of self-denial, the girls allowing themselves only one cup of tea a day, for a month, that they might earn this money. The girls also had a share in the box of ornaments sent by the women of Hamadan, in response to Dr. Ellinwood's letter, asking

for curiosities as contributions to the dime offering fund.

The number of boarders has increased to seventeen. The native teachers have been faithful, and have gained skill in teaching. The work here is a living one. May God spare the workers to see ever-increasing fruits of their faithfulness! *Annie Gray Dale.*

[The Historian of the Hamadan school, previous to her going there, was appointed to prepare a report for the school with which she is connected, and which she reached last October.—*Editor.*]

TEHERAN, April, 1886.

The impressions of one who sees, for the first time, people and scenes which one has looked forward to for months, must necessarily be vivid. Yet one may perhaps be pardoned if these impressions be somewhat blunted by the fatigue consequent upon the heat and cold and dust of a mountain journey on horseback.

A confused mingling of yellow walls, and a hot, low plain, and friendly faces and welcoming voices, comes first. Later, a stop at a gate in a high wall, a few steps taken, surrounded still by bright faces and smiles; another wall, with this time a little gate, and an open doorway, in which sat a solitary, childish figure. Then, the single figure multiplied indefinitely, in some sudden way, into a circle of dark heads and dancing eyes, while eager voices bid the stranger a hearty welcome in English, Armenian, or with the eloquence of silence. Later still:—Ah! The inexpressible luxury of unlimited hot water and cold; and the agreeable prospect, not far ahead, of going to sleep in a bed. How tempting everything looked, and how clean! It was with a full heart that I went into the school-room that first evening for prayers. The children, who were standing when we entered, sat down quietly, some on chairs, or stools, many on the floor. Then followed singing, the recitation of Psalms, reading of the Bible and prayer. All the months since leaving home seemed like a dream. I felt that I could almost put my hand out and grasp the hands of beloved ones, as I listened to the familiar tones sweetly sounding out in this strange land.

On the 19th of December there were the

names of forty scholars on the roll, with a gratifying general average.

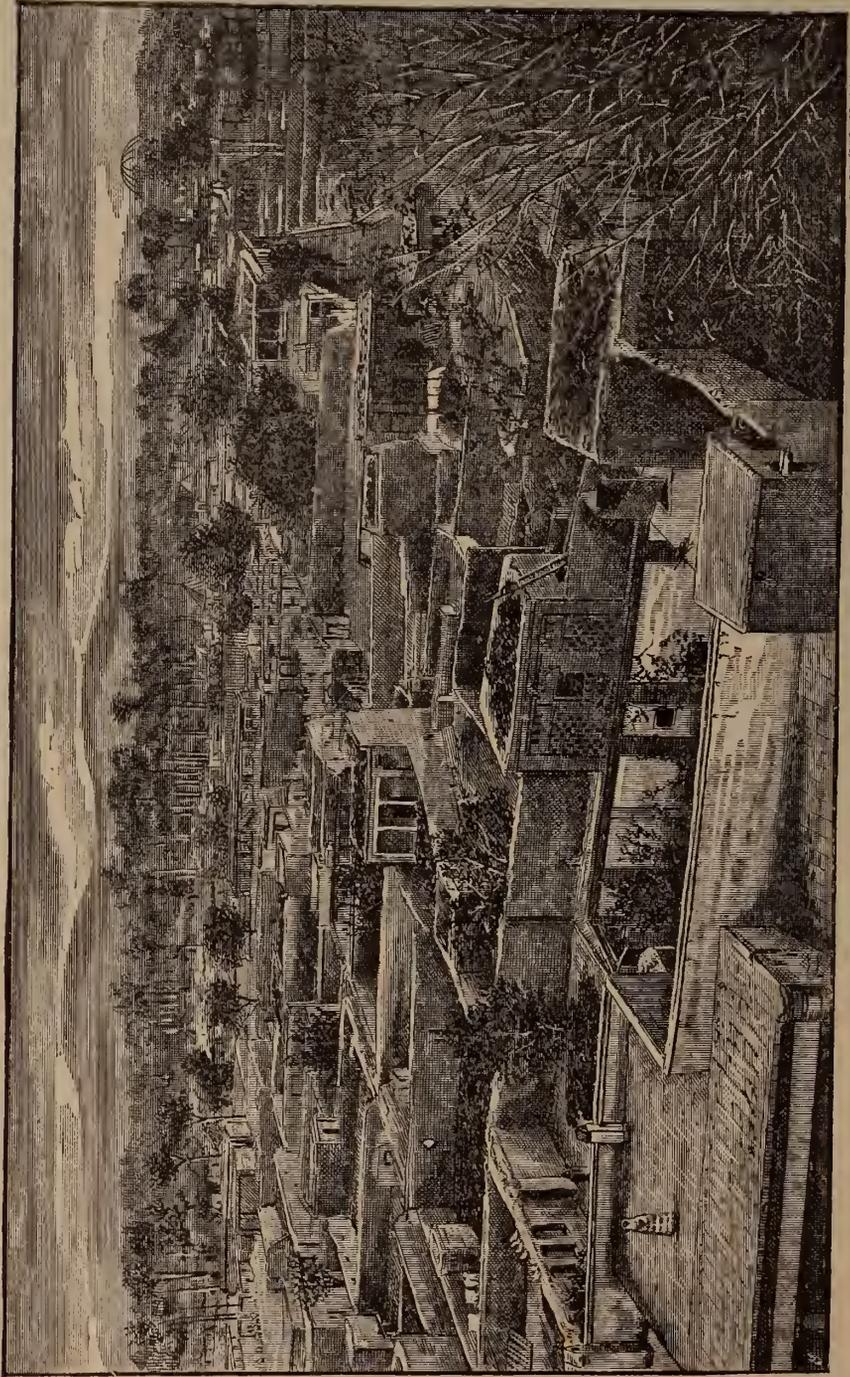
Miss Dale writes in the order of dates of the marriage of a schoolgirl to a Christian; the Armenian New Year; the S. S. Dime Offering collection of about seven dollars; the observance of Armenian Christmas, with the "box sent by ladies of the Erie Presbytery, filled with beautiful things"; daily meetings during the week of prayer; the day of prayer for schools and colleges; and

"On February 11th, the deed of sale of the present mission property, including the girls' school building, was signed. According to the terms, possession is to be given in a year from the date of sale. This entailed the erection of buildings at once, on ground owned by the mission, about ten minutes walk from the present property." Work was begun on the new school building under the direction of Mr. Potter, on March 31st.

"In March, the spring dresses for the girls were cut and made, twenty-seven altogether. A new feature in the school government has been the reward of one afternoon of each month spent with 'the ladies,' this reward being extended to those whose marks for the month reach an average of 90. Games and tea, with sandwiches and 'sweets' do good service in making the reward something worth striving for."

Miss Dale concludes:

"It is hoped this report may show several things. First, that progress is being made. The school has outgrown its present quarters. We need help to put up our new home. The new building must be much larger than the old. It is absolutely necessary in taking this forward step, regard should be had for the certain needs of the future as well as for



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VIEW OF TEHERAN, SHOWING THE FLAT ROOFS AND COURTS.

those of the present. Teheran is the capital of Persia, and when God opens the doors of religious liberty here, as He surely will, the school will be crowded, and be a centre of enlightenment to the whole country. With more conveniences, with greater facilities for systematic work — who can put a limit to what shall be done in this school! And, dear

friends, it is *your* work. Your prayers have laid its foundations, your sympathy and help have strengthened its walls, and yours shall be the reward which shall make to overflow with joy our hearts and yours, over souls saved, and lives lifted up from the mire and dust of ignorance and sin. Need, I say — HELP US YET MORE!

OROMIAH, 1886.

[Probably no school on mission ground, anywhere, ever attracted more attention or attached more hearts to itself than this. Opened in 1835 by Mrs. Grant, followed by Fidelia Fisk, and, later, Miss Rice.

Preparatory course, two years; regular course, four years; post-graduate class, one year. Tuition, \$25.00.]

If you simply know that we have a school of 42 girls, and they are making progress in their studies, even growing spiritually, this does not mean so much till you also know this is the only school of the kind for Nestorian girls, and in all this large plain, the mountains included, the only school for all nationalities. It makes one's heart ache to think of it! There are thousands of Moslem, Armenian, Koordish and Jewish girls for whom no effort is made. I felt like the man with the one ewe lamb, when it seemed that even these few who were ready to be trained would not be allowed to come back to school.*

When I am talking to the girls, especially at the opening of school in the morning, and think of the many outside, I feel that *every one* of these must be saved. More than that, we must do the most possible to prepare every one of them to do the most possible good after they leave us.

Dr. Cochran remarked, a short time since, that if he saw a schoolgirl in a village, even if she had not attended more than a year, he would know her as a schoolgirl at once. One of the greatest encouragements we have, is to see what the schoolgirls who have gone out are already doing. Of those graduated since I have been here, some are now in Hamadan, Tabriz, in the mountains, and in many of the dark villages of this plain. Mrs. Shedd has just spent the Sabbath at Dizzataka, and is much pleased with one of our girls, Esther of

Gavalan, who is married and lives there. She is doing so much for the women. She especially asked us to pray that her heart might never grow cold again as it had in the first. Mrs. Shedd also met another school girl, Sanim, who had come from a near village, and brought three girls whom she was teaching, to attend the meetings. There is no preacher in the village where Sanim is, and never has been, but she has prepared several boys for the high school, taught a good many girls to read, meets the women every week, and often some of the men come into the meetings.

REVIVAL INFLUENCES.

During the past three weeks we have had a very quiet but real spiritual work among the girls. The perfect attention during all the religious exercises has been and still is marked and encouraging. The discipline for two months was very tiresome, but now it is so easy, and it seems to me that every girl is growing, morally and spiritually, every day. Yesterday, the two teachers were at Mr. Labaree's to dinner, and at the time for the first recitation I had business with the high school teacher. Forgetting the teachers had gone, I waited to finish my business before going to my class. When I went in, my class was in its place, and one of the girls had sent out the other three classes, and all were reading just as usual. They take especial pride in showing us that they can do just as well when there are no teachers with them.

We think several of the girls have become

* On account of retrenchment.

Christians during these weeks, but we cannot judge of their cases as we do of conversions in America, they are so indefinite in their ideas of other things, as well as spiritual matters. One girl has shown a decided change.

We have a voluntary prayer-meeting for twenty minutes before six in the evening. We have eight or ten prayers, and often two or three begin to pray at once, all seem so eager to take part.

We have two Nestorian teachers, Hoshebo

and Hannah. Miss Morgan, an English lady Providentially connected with the school during the year, has two classes, charge of evening prayers, the sewing, and care of the sick. I have the discipline of the school, the opening exercises, classes in the Bible, in theology and English. The other lessons taught are the common branches, the languages of the country, physiology, philosophy, astronomy, Church history, and moral science.

Jennie Dean.

[This Report may be appropriately followed by an extract from a letter by Miss EMMA COCHRAN.]

"While in Van we were very much interested in the visit of one of Miss Rice's old schoolgirls. She married rather a hard man, and thirteen years ago they went to the Van Plains. They are living in a dark, priest-ridden Nestorian village, where she has no religious privileges, and seldom sees any of her own people, or of our missionaries.

From time to time, through colporters, reports have come of her living in the midst of the darkness a life different from that of those around her. She has been the means of converting her husband, and hopes that one woman in the village is a Christian. She and her husband teach a school of ten boys, in their house. Their library consists of one copy each of the Old and New Testaments,

arithmetic, geography, Pilgrim's Progress, and one or two other books. This woman, in talking with us, said, 'I have forgotten all I knew of geography and arithmetic, but I have not forgotten my Bible, and I can teach that.' They begged for books, and we are going to try to interest the women at the July meetings in them.

This Christian woman had walked a distance of about five hours to see us, and her feet were blistered, but she did not seem to care. She said, 'The tired all went out of me when I saw you.' It is harder than we can realize for these people to keep up their Christianity among such surroundings. They seemed anxious not only to go on themselves in the Christian life, but to help others."

REVIVAL FRUITS.

Of the women who have been gathered into the Church as the fruit of the revival, a large proportion are young or middle-aged wives and mothers. A smaller number are girls, and there are a few who are bowed down with the infirmities of age. Two very old women were among the candidates who were examined at a very interesting meeting which I attended in Degala early in the spring. The examination was conducted by the pastor and session in the presence of the whole Church. It is so difficult for women of such an age to give up their superstitious faith in the fasts which they have rigidly observed from their childhood, that many questions were asked on this point. The replies came heartily and promptly: "My

fasts are of no value; Christ has forgiven my sins. Blessed be his name." "Nothing but Christ, nothing but Christ. He only is my hope of salvation."

One of the remarkable features of the work last winter was that it reached many most hardened characters whom we should least expect would be brought under religious influences. There was a woman in Takka of whom it has been said to me: "There is no bad thing of which you have *ever heard* that this woman has not done." Violent, abusive, and often drunk, no one dared approach her with an invitation to church. More than once, planting herself in the street, she has found amusement in reviling, striking or spitting upon those who were

going to meeting. Curiosity brought her to one of the services and her heart was touched, upon the spot. She confessed her wicked life, and with tears besought the prayers of those present. She seemed to leave the room a changed woman, and up to the time of our coming away had not fallen under the

power of her old habits, but was constant in her attendance at the place of prayer and active in inviting others to come. Are there not those who will pray that she may be kept "faithful unto death."

Elizabeth W. Labaree.

August 30th.

A VISIT TO SALMAS.

One peculiarity of Persian travel is that you see objects from a long distance, the clearness of the atmosphere causing them to appear quite near. You are constantly tantalized with the sight of your destination, which appears to recede as you approach. Thus we saw Oola (on Salmas Plain) long before we reached it. On this plain, Nestorian, Armenian and Mohammedan villages are intermingled at short distances; you have not long passed the gardens of one before your reach those of another.

Miss Van Duzee's home (at Oola) was a mud-built house, but very comfortable, having a delightful outlook from one side on a great garden, full of orchard and shade trees, grape vines and, most delightful of luxuries, several acres of blue grass. In this garden, we were allowed to walk and sit as we pleased, having a big wooden key of primitive construction, which opened the gate at our pleasure. We met many of the women who came to cut grass in the garden. They would come and sit about us with their sickles in hand, and rope for carrying the grass away. Many were Nestorians of the old church, some were Catholics, others Armenians, or Mussulmans, but all alike were friendly, ignorant and ready to listen, though never for long, to religious instruction. In the intervals of their inspection of our clothes and work, and their inquisitive questions, they would hear a little reading or talk. Perhaps twenty



A PERSIAN LADY WITH MERELY CONVENTIONAL FACE. FROM A WATER-COLOR BY A PERSIAN ARTIST. VEIL IS DRAWN ASIDE FOR PURPOSES OF THE PICTURE.

would be seated around us, chattering like a flock of blackbirds, then, like the same flock, they would suddenly fly away and we be left alone. One Sunday we went into the garden and found it unusually full of women, busily at work. They admitted it was all wrong, but said, carelessly, "What can we do? we are so poor, and we are going to hell any way."

The Mohammedans at Oola came crowding in to see us, and hear us play the organ. Miss Van Duzee's room would be filled with women and children. We would sit on the floor with them, admire their ornaments, and then read and talk. Until one has tried it, it is hard to realize the difficulty of condensing the great message into a few words, adapted to the childish comprehension of those who sat before us. Nor did we find any relish for spiritual things. They listened politely, and were pleased with our kindness. One little Mussulman girl became very fond of Shushan and me, contrary to their wont, for they are usually afraid of us. She was very demonstrative in her affection, and would clasp our hands with a dirty little henna-stained paw, while she sat gazing on us. One day, while passing her house, she rushed out and threw her arms around my waist, exclaiming all in a breath, "O what a pretty ribbon you've got on! Aren't you coming to our house? Do come! Come this afternoon! Come now!" So, in we went, saw the family of about twenty-five women and children, sat on a carpet in the back yard and ate watermelon with them. Mr. Wright was with us, and one of the odd things was to see Moslem women remain in his presence unveiled. I almost rubbed my eyes, wondering, "Is this Persia?" These women were only villagers, but we saw some of the aristocracy at the house of the Sheikh ul Islam, or spiritual head of the Mussulmans, in Salmas. Here, strict etiquette was observed, and Mr. Wright kept at a long distance from the anderoon, or women's apartment.

The Sheikh looks exactly like Bluebeard, and fierce enough to have killed a dozen wives. He is an Arab from Bagdad, and quite learned. He married his brother's

widow some years ago, and she made it a condition that he put away the five wives he already possessed, so he portioned them and their children and sent them away. The Sheikh talked sweetly to Mr. Wright about having only one wife: true, he has another in Bagdad, but she is so far away, perhaps they think she does not count. We had a pleasant visit with the present wife. She talked quite as if her husband is accustomed to consult her, and is evidently a very clever woman. The servants laid a handsome white bed-spread on the floor for a table cloth, and we had refreshments of peaches, melons, apples and pears. They did not hesitate to eat with us.

We wished we could have some of the Mussulman girls in boarding-school, but none of them would be allowed to leave home. Several attend our day-school in Oola.

One day a half-grown girl stood a long time in the doorway of the courtyard, her water-pitcher on her shoulder, looking up at the window where I sat, but too shy to venture in. At last she exclaimed, "Hannum, will you not teach us to read?" and then fled, as if frightened at her own voice.

Work among the Armenians was interesting. Though there is much worldliness and indifference among them, there appeared often a heart hunger and longing for the words of life. Women would listen eagerly. One I remember, asked, "How may I know if I am born again? How can I obtain a new heart?" These poor Salmas Armenians are perishing for lack of knowledge.

* * * * * At last the time came for a homeward journey. The summer was over, and they were already ploughing the ground with several yoke of oxen before one plough, as in the days of Elisha, preparing to sow the winter wheat. Our last stay in Salmas Plain was at a Mussulman village. Our host had four wives, and when Mr. Wright argued against polygamy, said, "It is like eating, you do not confine yourself to one kind of food, but set several kinds on the table." Mr. Wright's servant, a converted Mussulman, replied, "But if the different kinds of food should begin to fight and tear

up the table cloth, you would think it wiser to keep to one kind." One of our missionaries, the other day, asked two well-informed Moslems, what proportion out of a hundred women, would destroy the children of their husband's other wives, if they had the opportunity. They answered, without hesitation, "Every one." Missionaries are often asked to write prayers to be worn as charms by the women. One says, "I had a really touching application from one woman and felt sorely tempted to grant her request. She wished me to write a prayer that she might not hate the other wife."

The last voice of woman I heard on the

plain of Salmas came from these four wives who gathered around to look at my clothes, and ask all manner of questions. Suddenly one said, "Do you know Jesus?" Doubting if I heard aright, I said, "Jesus Christ, who lives in Heaven?" They eagerly assented, saying, "Can you not read to us about Him?" "No, I cannot read your language, but the gentleman will read to you." They would not come to him and so we left them, but I still seem to see those eager faces, and to hear that voice speaking for the daughters of Islam to the favored women of Christian lands, "Do you know Jesus? Will you not tell us of Him?" *Grettie Y. Holliday.*

TRIPOLI NOTES.

The new school building at Tripoli, in Syria, which was finished last year, accommodates the boys' school, weekly prayer-meeting and Sunday service in its lower rooms.

The boarding-school for girls is intended to offer a higher education to paying pupils from the wealthier classes, and to train up teachers for the girls' schools in the villages of the Tripoli field. This "field," it is claimed by the Tripoli Station, includes a thousand towns and villages within its bounds.

The spring term closed with examinations on two days. The exercises were in both Arabic and English. Six girls were graduated, with white dresses and flowers, class color and motto, essays, valedictorian, diplomas and class hymn, in true American fashion. This is the second class graduated. A proud father walked half way from Beirût to see his daughter receive her diploma. The same girl began teaching immediately.

Well might Miss Holmes write: "We feel that our efforts have not been in vain, for where these girls go, there goes light and a knowledge of the Gospel as it is in Jesus." She also says: "One of the college students told me, yesterday that all but one of the Senior Class were Protestants and members of the church, and two-thirds of the whole school were Protestant. What a power for good the schools are in this land!

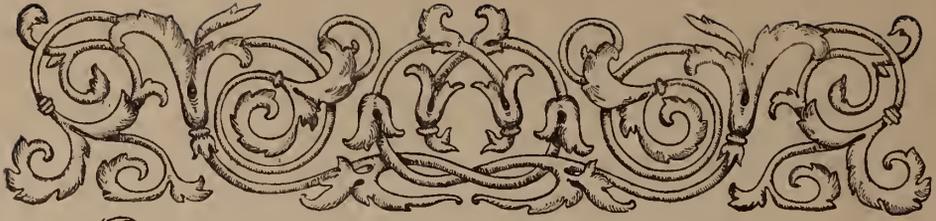
"Another of our dear girls made a public confession of her Saviour three weeks since. Her parents are Maronites but last summer she obtained their consent to her uniting with us. She has been unfortunate this year. She fell upon the play-ground and was ill for a long time in consequence, but showed a lovely Christian spirit through it all, never complaining, when obliged to be alone hour after hour, on account of nervousness; never moaning, when in great suffering; but was a bright, sweet child all the time."

A GABOON MEETING.

At a missionary meeting at the Gaboon, articles were read about other parts of Africa, and "the women never seemed so awake to the fact that theirs is a heathen country." A Cape Palmas woman present was well acquainted with the king and queen baptized by Bishop Ferguson, (p. 126, June number) and related the circumstances of their conversion. The baptized queen was the head

wife, and the king put away his other wives.

"A few months ago," writes Mrs. Campbell, "his spirit was called home to God. On his death-bed he called his family about him, told them he must leave them, and made each of his children and grandchildren promise to give up their fetich worship, and worship the true God, and like the Rechabites of old, they have obeyed their father's command."



LETTERS FROM THE FRONT.

PERSIA.

MOHAMMEDAN GIRLS GOING TO SCHOOL.

TABRIZ, July 11, 1886.

MRS. L. C. VAN HOOK. — "It is vacation now, and the days are filled with odds and ends of all sorts of work.

"This morning a couple of little Mohammedan girls were brought to us. As they are from a nice family (so are not thrown upon us to support), we thought it did not seem right to turn them away, and therefore permit them to remain this week as visitors, in the meantime consulting as to the advisability of opening a Mussulman department this fall. There has been a good deal of talk lately about Mohammedan girls being sent to the school, and I have a feeling that the time has come to resume that part of the work. Agha Seyid, who has been baptized, from a village near the lake, was in the city recently and said he should bring two little girls to us, and I do not see how we can refuse them. Two men in high official position called Friday. They proposed to send some girls, and have them come at first for fancy work and gradually take up their studies, remarking: 'The people are very fanatical, and it is necessary to be cautious.' But our school is acquiring a good reputation, and the people are beginning to desire its benefits. Public examinations this year were successful, and, so far as I hear, gave a favorable impression.

"Our largest girls have finished Armenian History, Geography, Harmony of the Gospels, the Shorter Catechism, and been once through Armenian Grammar. Next year we expect to have four of them commence assisting, taking up Physiology as a new study, and teach and study together while they remain with us. All but two of the large girls have experienced a hope in Christ, and they are growing so tall and womanly, so well behaved and nice in every way, they are a real comfort and blessing. Miss Holliday will write you of the kindergarten, which is always interesting. While there has been no revival in the school this year, there has been a good deal of religious interest. I have been much impressed

by the younger ones as they have come in Sunday afternoons for prayer, when they would each one lead in turn, and almost never failed to pray that they 'might be kept from playing on the Sabbath day,' and 'be able to give attention to the preacher and remember what he said.'

"The day before school closed the thermometer was 106° in the house, and we had a throng of visitors during examinations. Since then we have had such cool breezes that one has needed a lined dress for comfort. The fast of Ramazan this year fell in June, and the morning gun was discharged at a quarter to three and the evening gun at a quarter to eight. Think of fasting from water, as well as food, seventeen hours, with the thermometer over 100° in the shade, as it was part of the time!

"The brother of the little Mussulman girls has come in to see how they are getting on, and announces he shall bring their cousin to-morrow. To-night is station meeting, and it will be decided about them, but it looks as if we should have quite a Mussulman class. The little girls are now showing their brother the mysteries of sliced pictures, having first gone for their rag dolls. The older one has been laboring over a doll's apron, which she has commenced to hem nicely, and just now the younger has gone to commence another, in order to show her brother that she can do as well. Up to this time she has been unwilling to try to sew. You will probably hear more of these girls."

MISS BASSETT wrote from TEHERAN, July 8th, of a sad accident:

"On June 3d we gave the school an all-day-picnic in a garden just outside the city walls. Two great covered wagons drawn by four horses harnessed abreast, conveyed us to the garden soon after sunrise. Swings were put up, jumping ropes handed out, and the children ran about gathering flowers and twining wreaths with which they decorated Miss Bartlett and myself. Near noon the whole lamb and a half we had taken with us having been cut into bits and broiled over a fire of coals, the long white table-cloths were spread on the

grass and the dinner spread out, around which gathered forty hungry folks. After dinner I went indoors to rest, and when coming out, as I stepped from the door, three great dogs sprang upon me. One tore all my clothes, taking a bite as large as a quarter out of the flesh; another tore clothing and grazed the skin, while the third sprang for my throat. No one could release me till the gardener came. The wound is healing now. Dr. Torrence brought me up to his house in the mountain retreat, and I have been here four weeks. Only within a short time have I been allowed to walk. I am glad it was I who was bitten instead of one of our girls, and thankful the dog was not mad. Perhaps I needed rest and the Lord knew that I would take it in no other way.

"Our school building is progressing finely."

MISS C. O. VAN DUZEE wrote from SALMAS:

"Two Nestorian Evangelists came over here from the Oroomiah Plain and held a series of meetings for a week. Meanwhile missionaries, preachers, teachers and church members all went into the villages, reading and praying, from house to house, and inviting the people to the morning and evening meetings, where they listened to stirring sermons. *Twenty* or more were awakened, and we hope *seven* others found Christ during the winter. Besides preachers and teachers and their wives, there are only *nine* resident church members on this plain, so you see how large the awakening is compared with what there was before.

"PETTY PERSECUTION.

"My cook united with the church during the winter. He goes home every night to his village, a mile or so away. He hopes his wife has become a Christian. As the family is now 'Engleeze,' as the Protestants are called, some of the people are anxious to get them out of the village, especially one old priest who, several years ago, was the main mover in turning a helper from the village. He was stoned and dragged out for dead, but, like Paul, came to consciousness and walked away. As Sahag owns four fields near there, and is comparatively a rich man, it is not quite so easy to get rid of him. Moreover, his wife is from a good family. Her grandfather, who is still alive, was once governor of the village. She is alone all day while Sahag is here, and these religious opposers set others on for trifling excuses. A Turk went there one day, struck her once or twice and carried off a carpet, saying Sahag had not paid his taxes. A week ago a woman living next door went in and said Sahag's hen had gone into her yard, and upon that caught his wife by her braids of hair and dragged her around the room, choked her and bit her fingers, until the poor girl's cry for

help brought some other women. Mr. Coan had officers called to arrest the woman, but her house was locked and she away. Meanwhile she gave a loaf of sugar to an influential man in the village so that he should take her part. So, Sahag and his wife got no redress."

HAMADAN, July 13, 1886.

MISS ANNIE MONTGOMERY.—"God has indeed shown His marvelous kindness to us in these months in which we have been alone, giving us not only perfect peace, but inclining the hearts of those in authority to show us all possible kindness. Being kept from serious illness when we have no foreign physician is a source of great thankfulness. The little medical attendance that has been necessary for our boarders has been cheerfully given by the 'Hakim Bashi,' who, with his son, is among my Mussulman pupils. He almost resented the idea of my offering him remuneration for his services, saying: 'Think of all you do for me and my boy.' I have had fourteen of these Moslem pupils under my care, but three of these have only been with me two months. The day after the close of school, the Governor sent a message to know if I would receive three other boys, children of his friends. I told him, of course, I would be glad to do all I could for them if they brought a paper from the Governor saying he wished me to teach them. So I believe he is sending to Kasveen to bring two of the three, who are now there.

"The report enclosed, which Miss Dale has so kindly relieved me of writing, will tell you of the closing exercises of the schools and the presence of the Governor's representatives. Allowing them to see our work has had a very good effect, and we arranged matters so that they could see all that was done and yet not see the girls' faces. While I want our girls to grow up good, true Christians, I am quite anxious they shall retain their own customs.

"The rooms in the new building are all now whitened, and I am having brick made for the construction of the recitation rooms, walls, etc. I still hope it will be possible to enter it this autumn. The doors and windows are all made, only waiting for Mr. Hawkes' inspection to take them off the contractor's hands.

"We have not closed the schools* in the Jewish quarter yet, as we fear the pupils may wander off to other schools, and so we lose them. Besides, they have so many fast and feast days that they have nearly enough holidays without giving them any in midsummer.

"The report which Miss Dale has finished does

* Girls' school established by Mrs. Alexander, and later carried on by Mrs. Hawkes.

not tell at all of her loving helpfulness, and how she, by taking two hours in the school here, left me free to overtake many other things. I am much indebted to her for being willing to come to me when I was alone, and to the dear Teheren friends for being willing to spare her."

CHINA.

[We are permitted to make some extracts from the home letters of MISS ELLEN WARD, who went to Peking a year ago:]

"A little over six weeks from the day I left Chicago I first caught sight of the shore of China. It was not especially attractive, for there was nothing but a stretch of level earth, not very different in color from the yellow waters of the Yangtse-kiang, in the mouth of which we were sailing. It was strangely in contrast with the beautiful country of Japan, through which we had just come, the sail through the Inland Sea being beautiful beyond description. But this China shore had an interest for me which Japan did not hold, for here, as I said to myself that October morning, is the land of my adoption. Tung-cho is my sister's home, and so I stayed there some days before taking the last fifteen miles of my long journey. Though Tungcho and Peking are so near, it is quite a journey to go between the two cities in the way we have to. The usual method of travel is on donkeyback, but I went in a sedan-chair, and was five and a half hours making the trip. It seemed to be a popular wedding day, for we passed five wedding processions, which with their brilliant chairs, one for the bride and the other for the bridegroom, and their brass band accompaniments, were quite elegant. * *

"The entrance through a gate in Chinese cities is always a right-angle, that is, entering the gate you come upon a straight wall, and the road turns a sharp corner, so that you come into the city from the right or left instead of directly in front of the gate opening. This plan is adopted for the *fäng-shui*, the evil influence of wind and water.

"The compound of the Mission is three miles or more from the city gate, and within the enclosure are two homes, a little house of two rooms (where I live) taking my meals with one of the missionary families, whose house is very near and connected by a covered veranda. Then there is the chapel, the girls' school, and several small buildings used for various purposes. Altogether we are a little community by ourselves, shut off from the street by a high wall, with gates that are always locked at night. The buildings are all Chinese, though modified with foreign windows and other little changes. * * * * The hours spent with my teacher are very pleasant, although our conversation is confined to a small circle of subjects, as he cannot speak a word of English, and

my Chinese, I fear, for many a day will not admit of a great variety of topics. The other day one of the sentences in my lesson was, 'When will he return home,' and I said to the teacher that that was what at home was asked about me. He asked me if it would not be ten years, and said that was not long — sixty years would be. And then he looked up pleasantly and said America was not my home nor Peking his, but our home was above, in Heaven. Was not that a good word to come from a man who not many years ago was a heathen?

"We are much interested in our new school building, and have decided on the plan after careful consideration of all the matters to be taken into account, which I find are many more than we should have to think of at home. The girls have to be very carefully guarded, shut in with no outlook other than upon their own court, the gates into which must be under Miss Lowrie's and my direct control. One reason for being very thankful in this station is the large number of workers in the city and the opportunity of meeting with one another. Sunday evenings there is always English service in the chapel of the A. B. C. F. M., which we all attend and are very grateful for."

INDIA.

ANSWERS TO PRAYER.

MISS THIEDE, after a long term of service, was invited by her Society to go home to Germany for a vacation. She replied from Vaga, a village in the Lahore district, where the people had begged her to come and live with them and offered two pieces of ground as a present to the Mission:

"Vaga is a centre of ninety villages in five miles round. The air is very fresh and healthy, the water very good. I soon found work enough through my little knowledge of medicine. From morning to night the place before the tent was never empty. From many of the surrounding villages people came for medicine — many came only to hear the Gospel. As long as it was cool enough I went with the catechist in the middle of the day to villages in the neighborhood, and we were everywhere received with kindness and had crowds of people around us for hours to listen to the Gospel message. The catechist spoke chiefly to the men and I to the women.

"I trust the Lord will allow me to build a schoolhouse and a house for the catechist, though I have no means for them. He kindly enabled me to build a small house which shall accommodate the missionary when he visits this station, but will be now a shelter for me. The foundation for the schoolhouse and the house for the catechist is dug out. The Lord wonderfully helped me, though I had to pray most earnestly for everything — for workmen, for wood, for bricks,

for money. I got it all! Very good workmen, some from far-off places; and one of them said one day: 'How is it that we came here and nobody called us?' Wood I got from the Government for the half or third part of the price. We have mud bricks, and to my great grief 12,000 bricks melted in the rain, but the same rain supplied water for the buildings. We were robbed twice. Once the thief took all my money and a belt, the next time he took the clothes of my cook and her child and all my potatoes and vegetables. Through the kindness of some ladies in Lahore, I got the stolen money replaced, and more; and of all the cost of the buildings the half was given to me in small presents, sent to me just in times of need. God bless all these good angels in human forms who helped me in the Lord's work.

"I must tell you of one difficult day. It was intensely hot in my little tent, and house not finished, also liable to melt in the rain. I wished so much, oh so much, to get it finished; but the harvest began, and I could not get one coolie to help us through. I went here and there in search of some. I took a blanket with me and went forth, hoping to get coolies to fill the blanket with *sheffs*, which we wanted very much. I asked the Lord if He would not send me one of His many thousand of angels to help me. I was looking out for Raphael, who was sent to Tobias, but none came. I met people, but all had their own business and none came with me. I had to return alone. I filled the blanket with *sheffs* and carried it myself, but it was too heavy. I sat down and cried and prayed, and got the answer that the Lord would surely help me. We had to work all alone that day, but at four o'clock four strong men came from a far-off city and asked for work. They told me they had been on their way for many days and were just about to go to Lahore this morning, when somebody told them to go straight to Vaga to help me. I asked them for the hour, and it was the very same time when I cried to the Lord for help and got the assurance in my heart that I should have it.

"I could not go to Germany when the Lord commanded me to begin this new work. Perhaps after two years I will go when somebody else takes this place."

MORE ANSWERS TO PRAYER.

MISS EDITH BLUNT, whose home is India, has long been connected with us. She writes from FUTTEHGURH:

"Since I reverted to my city work how glad and thankful I have felt at the many golden opportunities granted me to tell my poor heathen sisters of the Saviour. A few new doors have been opened to me in direct answer to prayer, that is, whilst going towards my field of labor I have

asked the dear Lord to take me to some house where they have never heard the truth or where He would want me to go; and invariably a pressing invitation has come and the Word has been sung and expounded. From having lived all my life among this people I speak the language as one of themselves, and yet I often feel at a loss to tell it out, even more simply than my tongue can frame to pronounce. If I try to persuade them to come to Jesus just as they are and put myself forward as a sinful woman, now saved and happy, they just stare and wish to know how I could class myself with sinners; 'what could you ever have done to offend God?'

* * * * *

"There is an aged Brahmin living in one of our villages, who is quite a scholar in Hindi and English. He owns about 200 books in the latter character, has taught in mission schools and heard the truth; but, alas, there it ends. He lets us visit his house freely, and has asked us to teach his daughter-in-law and five granddaughters. Of course he knows what doctrine is taught and makes no objection, imagining that since he has not been won over by it, it may never be brought home to their hearts. He is most amiable, and we seldom separate without religious conversation."

MEXICO.

MISS ANDREA PREVOST wrote in July last of their occupation of the long-talked-of new school building in Zacatecas, and their celebration of the event:

"The principal room is very large, well lighted and ventilated, has seats for eighty pupils, but could accommodate one hundred. The pretty desks and newly-painted walls give the rooms a neat and fresh appearance. The room was entirely full, a good many strangers being present. We commenced with a hymn, then reading of the Scriptures, singing and recitations by the children and a short address by Mr. Wallace. An address was made by one of the most promising girls in the school. It was strongly patriotic, a feature of which I highly approved, because one of the accusations most common against the converts is that they become Americanized and enemies of their country. One of the younger children recited a poem on education, selected for her by her father. The Mexican national hymn was sung by a girl who has one of the sweetest and best modulated voices ever heard anywhere, a voice which has attracted the attention of all American tourists who have heard her sing in our choir. The chorus was sung by the school, many visitors enthusiastically joining in. Since moving into the new school ten more scholars have been received, so that now we have *sixty-two*."

Home Department.

THE MONTHLY MEETING—October.

Scripture Text, Ezra i. 6.—And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

Scripture Reading, 1st Chapter of Ezra.

Thus the Jews of the captivity, who remained behind “strengthened the hands” of those who “rose up” to build their temple and their city. Shall not we also, who remain behind, “willingly offer” silver and gold, and “precious things” of sympathy and prayer, thus strengthening the hands of those who go at the command of our great Captain to “preach the Gospel of the kingdom for a witness unto all nations?”

Topic.—PERSIA.

Persia, as connected with Jewish History; Ancient and Modern Persia contrasted; Physical and mental characteristics of the people; Social condition; Condition of woman; To what stock do the Persians proper belong? Early faith of the Persians; When and how was the religion of Mahomet introduced? To which of the Moslem sects do the Persians belong? Who are the Koords? The Nestorians? The Armenians? Tell about the Jews in Persia.

Work of the Romish Church in Persia.

Henry Martyn and his work; also that of Dr. Glen, the Scottish missionary, and of German missionaries.

Work of the American Board; when begun? Among whom? Where? When transferred to the Presb. Board? Two missions of Presb. Board.

The Work at Oroomiah; Among what people? Name the missionaries; The one longest in the service; The Native Evangelistic Society; Oroomiah College; The Girls' Seminary, by whom founded, and when? Oroomiah Hospital; Work

for women; Semi-Centennial celebration of the Mission.

The Work at Tabriz; Chiefly among what people? When begun? Evangelistic, Educational and Medical Work; Work for women, and among the Moslems; Name the missionaries at Tabriz.

Our Missionaries at Salmas, and forms of work there.

Our Missionaries at Teheran; Difficulties and encouragements there; Preaching services; The Schools; Medical Work; Woman's Work.

Our Missionaries at Hamadan; work there among Armenians, Jews and Moslems; Contributions of women of Hamadan for Korea.

Refer to Historical Sketches and Annual Reports. “Special Topics for prayer;” “Our Mission Work in Persia,” also, Letters from the Field, *F. M.*, Oct., '84. “Jubilee of the Nestorian Churches,” *F. M.*, Oct. '85. “Examination Day in the Girls' School at Tabriz,” “Enduring Persecution for Christ's Sake,” *F. M.*, Nov. '85. Letters giving accounts of Revivals, *F. M.*, April, May and Aug., '86, “Testimony to the Character of Christian Nestorian Women,” *WOMAN'S WORK*, May, '86. Letter from Mrs. Shedd, *W. W.*, June, '86. “Oroomiah Hospital Notes, *W. W.*, July, '86.

THE APPOINTED DAY OF PRAYER.

Let all keep in mind the recollection that the first Sunday in November has been set apart as a day of universal prayer for Foreign Missions.

Let us not wait till November is upon us before we give thought to it. Let us not wait till November 7th is here, and then expend our petitions on ourselves beseeching that *we* may know how to pray; that *we* may have enlargement; that *we* may love the cause of missions.

Let such preparations be made beforehand, now, from day to day, and when the set time of observance comes, we shall bring our hands full of requests, and open our mouths wide;

not for ourselves, but for our brethren and our companions; for the perishing, and for the triumph of the kingdom of God's grace.

If our missionaries could speak their wish, they would ask us to take their names into the inner sanctuary on this day of prayer and pray for them as they are; not beings with halos around their heads, not mediæval saints holier than others, but men and women like ourselves, needing great bestowal of grace from above. Says one of the faithful among them in her recent letter:

“You speak of your admiration for self-abnegation, and think that missionaries have much of it. That is what I supposed, too,

and I thought I had made a clean sweep of self when I left home to come to my field ; but, behold, I find self alive and rampant even here. There is so much to make one think of self and comfort. The climate makes us feel 'cranky,' the native Christians are a trial, the heathen are worse ; our missionary associates are human, and altogether we feel exceedingly human ourselves, and are conscious of having exceedingly human faults."

LONGINGS FOR JESUS.

By the late Rev. SAMUEL A. RHEA, of Persia.

I want to think of Jesus
 'Mid all my anxious cares ;
 I want to lean on Jesus,
 For he my burden bears.

I want to walk with Jesus,
 Close to his loving side,
 And see the wounds of Jesus,
 And know for me he died.

I want to talk with Jesus
 And tell him all I feel,
 For then I know my Jesus
 His dear love will reveal.

I want to look at Jesus
 With eye of faith and love ;
 I'll draw my strength from Jesus,
 Then never more I'll rove.

I want to pray to Jesus
 In broken, contrite tones, '
 And hear the voice of Jesus
 In answer to my groans.

I want to sing of Jesus—
 Of all, the sweetest name—
 The dying love of Jesus
 To heaven and earth proclaim.

I want to tell of Jesus
 To every sinner round,
 That he may come to Jesus,
 At last in him be found.

I want to toil for Jesus,
 Oh, how he toiled for me !
 I never can pay Jesus
 His sweat and agony.

I want to put on Jesus
 And hide myself in him,
 For 'neath the robes of Jesus
 I've no more guilt and sin.

I want to sleep in Jesus,
 For then 'twill not be death
 When on the breast of Jesus
 I draw my fainting breath.

I want to live with Jesus
 The endless life of love,
 When safe at home with Jesus
 In Paradise above.

I want to praise my Jesus
 On harp of burnished gold,
 And shout the love of Jesus
 Through ages yet untold.

THE OLD STAND-BYS AND THEIR REWARD.

"Who were at the missionary meeting?" asked the minister, as his wife returned from the monthly gathering. "Only the 'old stand-bys,'" she replied a little wearily. "Blessings on the 'old stand-bys!'" exclaimed the minister, "It is an honor to be one." Yea, verily, so it is.

Doubtless there are circumstances, such as nearness to the place, condition of health, convenience and habit, that lay special obligation upon some to be always present at the meetings ; but sometimes those less reliable seem to think there are two standards of duty—one for the regular "stand-bys," and

another for those less interested. What about the primary duty of *being* interested?

The regular attendants cannot perform works of supererogation, and, as their well-doing cannot be set over against the shortcomings of others, neither can their recompense be shared. And verily they have their reward, even aside from the sense of God's approval, and the natural and usual enjoyment of the service.

First, there is the happy consciousness of being among the "reliables" upon whom an anxious leader may always depend.

If one has but a small and secondary gift,

it is something to have it always ready to "put to the exchangers," when larger talents are not at command. To fill a chink, to supply an emergency, to prevent an utter failure, is a worthy ambition; and to be called upon for such service may imply a finer compliment than to be asked first hand.

Secondly, the "always there" people are sure not to miss the pleasant incidentals that may brighten a meeting at any time. It may be the comfortable, cozy feeling and confidential interchange that often come when a storm without draws closer the circle within, and a newly awakened heart, or a sorely burdened one, speaks a word out of its depths that touches the sympathy of all, and sends the spark and the glow all round. It may be the cordial greeting-word of a passing stranger, or a special visit from the Lord Himself on some errand of grace, with a message of peace. All these things are certain to be shared only by those who are always present when "the doors are shut."

Moreover, the regular attendants do not

put the meetings on trial each time. It does not occur to them to question or criticise. The interest of one meeting is carried over to another, giving continuity and completeness to all. Their faith is expectant, their hope confident. They flow with the current, for they are part of it in knowledge, sympathy and love. An infrequent comer, merely looking on, may feel like a foreign body thrust into the stream, against which the ripples dash with seeming protest. But there is no clash among the drops that make the current—only a musical murmur. Is it not worth while to be a part of this harmony?

All are not called to serve in this perpetual round, in body and spirit both. The detaining hand of God may be laid upon the flesh, while "the spirit is willing." Yet, may it not be that some are "called," who have not yet answered "Here am I?"

Surely, none will lightly and willingly lose the reward promised, here and hereafter, not to the gifted, but to the "faithful servant."

PEORIA, ILL.

J. H. J.

A WORD FOR THE SEASON.

For several weeks past letters have been pouring in from a great many societies asking that some representative be sent from the Board to address the fall meetings. "For," they say, "we need some one to stir us up; to rekindle our zeal. Do try to send us some one." These meetings occur very near together—many on the same date. Now, there are about fourteen hundred societies under our Board holding "fall meetings," and about twenty-five ladies who can be called upon to do this work. The arithmetic is simple. While we fully appreciate the magnitude of our resources, we are obliged, notwithstanding, to acknowledge that the laws of nature remain unshaken, and that no person can speak in two meetings in different places at the same time. Neither can we be "divided to suit," as some of our modern advertisements read.

A great deal depends on these meetings.

Brave hearts, clear heads, and willing hands are necessary for servants of the Lord and leaders of societies. We shall arrange to send some one to every society so far as possible, but if it should chance that *your society* is the one which cannot be supplied, rise up stronger than ever, be filled with the determination of successful effort. "Take it to the Lord in prayer." "He knows our every weakness," and has power enough to supply us all.

You know, when a magnetic needle loses its power of attraction it receives a new supply of magnetism by contact with the magnet. Jesus Christ is our magnet! and when our zeal and power of attraction runs low, it can always be replenished. Go to Him; get charged! and, before you know it, you will have your "bearings," and will wonder why you ever wanted any one else to steer your ship.

Room 48, Mc Cormick Block.

THREE important Leaflets were sent forth from the Mission House in Centre Street last month. Our societies can have them by writing to the Secretaries. One is, *Facts and Figures concerning*

the Board of Foreign Missions and its Work—a concise, clear and emphatic statement covering the whole ground, including that sad debt.

The Needs of a Two-fold Work calls attention to

the recommendation of General Assembly that an annual contribution be taken up in the churches for the work of the Board in Papal lands. It is to be hoped that all the women of the Church, will act in this matter, so evidently needed and so long postponed.

The third leaflet concerns the Sunday-school Christmas offering of \$50,000 suggested by Assembly. Very attractive mite boxes and jugs have been obtained, and the Board is prepared to furnish them to the last child that will use them.

Are there any young people who read WOMAN'S WORK, or is there a boy or girl who sees its cover lying by mother's work-basket who would let Christmas come round and have no mite-box offering ready? No, indeed! Fifty thousand dollars is not too much for these happy 1886ers to give. The Sunday-schools raised \$45,000 for Foreign Missions in 1868. Ask your superintendent if he has got those mite boxes yet. Tell him they are in three colors, and to get some of each.

A BOOK RECEIVED. — *Persia: The Land of the Imams*. By JAMES BASSETT, formerly a missionary of the Presbyterian Board. (Charles Scribner's Sons.) One vol., 12mo, \$1.50.

Mr. Bassett's position and long residence in the country gave him opportunity to know all sides of Persian life. The period covered by *The Land of the Imams* is from 1871 to 1885, and the subjects include everything that a good traveler

or observer would notice, from a taktravan and horses' ornaments to the tenets of Zoroaster, or the orders of the Sheahs. Descriptions are given of places like Oroomiah and Teheran that are household words among us, as well as less familiar but important cities, like Ispahan and Mashhad. The boys will find a spirited passage about a journey through the Place of Fear, in Chapter 10th, and members of our societies will find the book stored with reliable information.

CURRENT LITERATURE AND MISSIONS.

A GLANCE AT THE ARTS OF PERSIA. S. G. W. Benjamin. *The Century*, September, 1886.

AROUND THE WORLD ON A BICYCLE. Thomas Stevens. *Outing*, (begun in April) Chap. XII., September, 1886.

INDIAN MEDICINE, G. Archie Stockwell. *Popular Science Monthly*, September, 1886.

THE MOQUI SNAKE DANCE, Edwards Roberts. *Wide Awake*, September, 1886.

SAINTS AND SHRINES OF SWITZERLAND, F. Gautier. *Catholic World*, August, 1886.

FETICHISM. *Frank Leslie's Illustrated Magazine*, July, 1886.

CREMATING A KING, from *St. James Gazette*. *Littell's Living Age*, September 4, 1886.

CHINA AND THE WEST. *Quarterly Review*, July, 1886.

TURKISH POLICY TOWARD CHRISTIAN SCHOOLS. *N. Y. Independent*, September 2, 1886.

SUGGESTION CORNER.

ONE of our Presbyterial Presidents in Dakota appeals in behalf of the scattered meetings in the great spaces of that Territory for help, which "you old workers huddled together in the little States may not need." She wants the privilege of questions and answers in some corner of WOMAN'S WORK, "where our voice will be no intrusion."

The Home Department welcomes such a suggestion, and readily finds a corner. Just start the echoes in Dakota, Mrs. President, and voice after voice will take them up, from west to east, and from east to west again.

A SECRETARY of one of our Boards writes: "The following sentence from a letter received this morning, teaches a lesson to some of our societies: 'We had an excellent meeting of our Society this month, and voted twenty dollars to the General Fund, rather than let it be in the treasury until some object was decided upon for united work. We also

gave ten dollars to the Mary Allen building fund in Texas. Our envelopes are all out, and now our Annual Thank Offering Appeal is ready for distribution. So, you see, we are not discouraged or idle, even if it is hot weather, but expecting much work to be done.'"

ANOTHER experienced officer suggests: "There could not be a more profitable exercise at the monthly meeting than to read the Magazine and talk it over. Make it a feature of the meeting, appointing beforehand some one to make suitable selections, and giving a definite time to the discussion to follow. It seems to me this would fix facts firmly in the memory, would give a chance for many to find their tongues, would make them read beforehand in order that they might talk intelligently. Experience and personal observation lead me to feel that in the most intelligent societies it would be equally desirable."

CORRESPONDENCE with Missionaries, Mrs. S. C. PERKINS, Mrs. S. KNEASS, Mrs. C. E. MORRIS, and Mrs. C. N. THORPE.

Candidates will address Mrs. C. E. MORRIS.

Correspondence concerning special objects, Mrs. J. DE F. JUNKIN, and Miss M. D. PURVES.

Correspondence with Presbyterial Societies, Mrs. D. R. POSEY; with Auxiliary Societies, Miss S. W. DU BOIS; with Young People's and Children's Bands, Mrs. B. N. LEHMAN.

Treasurer, Mrs. JULIA M. FISHBURN.

All letters to be sent to 1334 Chestnut Street, Philadelphia.

Monthly meeting first Tuesday of the month, and prayer-meeting third Tuesday, at 12 M., in the Assembly Room.

SEVENTEEN applicants for the King's commission last year to this Society! Only one to go out this fall!

You ask: How is this? If you had lived with us and had seen our buoyant hopes totter and fall, as, one after another, these seventeen failed us, you would be interested, indeed, to know why.

In the case of five, there is a hope that they may yet go out, mostly as the wives of missionaries. These, however, do not supply *our need*, because they go to their husbands' stations.

Two teachers, upon whom we had most depended, declined at the last; one on account of illness; another had sick ones at home. Four were physicians. When the demand for these is so great, is it not sad that three were obliged to remain in this country? Two more were accepted as medical students, which detains them here three years. Three were incompetent as teachers, and the treasury of the Board was so reduced that others could not be sent out.

We return to our work after vacation with great love and longing to see it go forward. Its condition demands all these seventeen. We want teachers and medical women. The need, as set forth elsewhere in these pages, must stir some desire within you to give yourself to this cause.

May we not reason together, you and I? The Woman's Foreign Missionary Society, 1334 Chestnut Street, Philadelphia, wants your young enthusiasm, your loving labor, your intellect, your spiritual culture; *needs you; must have you.* It is in the power of many a young woman to give us this. And what do we return to her? Make her a member of the Lord's host on foreign soil, identified with Him in the redemption of the world. Give her our sympathetic and financial support, and, more than all, enable her

to say to her own soul's satisfaction: "I have declared unto them Thy name and will declare it, that the love wherewith Thou hast loved me may be in them." *M. W. T.*

23 TSUKIJI, July 16, 1886.

* * * I attended the closing exercises of Ban Cho, and thought at that time were I to give my opinion, it would not be *ex parte*, and would consequently amount at least to a little. You Philadelphia Board Ladies can indeed be justly proud of that Ban Cho school and rejoice in the good work the ladies are doing. I was surprised in looking over the audience to see so many who evidently belong to a high class of society. This was also an observation I made when looking at the scholars present, as their looks and dress give evidence of the class to which they belong. It must, of course, encourage you at home to know that these ladies have been successful in this direction. The whole exercises were by far the best I have heard since I have been in Japan. There were two or three things that particularly struck me as interesting, and showing the successful labors of the ladies in charge. The scholars pronounced the English very clearly and distinctly, so that I had no trouble in understanding all that was said. Now, while this may seem odd to you, you can appreciate the force of it only by living in Japan, and knowing how entirely different and difficult are the tones of voice. I have attended closing exercises where I have had such difficulty in endeavoring to catch words that what was said was in no way understood. Then, again, the music, both instrumental and vocal, was *excellent*. I thought yesterday that as far as perfection could now be reached in Japan, the standard has been attained. The whole programme went off very smoothly, and without the interference of the ladies, who might appear to a stranger to be only visitors. I wish you could have been present. *A. V. Bryan.*

NEW AUXILIARIES.

Lackawanna Presbytery, Prompton.
Carlisle Presbytery, Duncannon.

NEW BANDS.

N. J., Bordentown, Do-what-we-can Bd.
Penna., New Brighton, The Loring Bd.
" Altoona, 1st Ch., Y. L. Bd.
" Lower Spruce Creek, Heart and Hand Bd.
" Philadelphia, Southwestern Ch., Little Workers.
Ohio., Mt. Vernon, Mary Jones Bd.
" Hubbard, Y. L. Bd.
" Alliance, Westminster Ch., Wide Awake Bd.
Cal., San Rafael, Workers for Christ.

ROOM 48, McCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with Missionaries in Africa, Mrs. S. H. PERRY.
 Correspondence with Missionaries in China and Japan, Mrs. H. F. WAITE.
 Correspondence with Missionaries in Persia, Mrs. N. B. JUDD.
 Correspondence with Missionaries in Mexico, South America, Syria and Siam, Miss ANNA HOLT.
 Correspondence with Missionaries in India and among the North American Indians, Miss HALSEY.
 Correspondence concerning Special Objects, Mrs. N. W. CAMPBELL.
 Correspondence with Auxiliaries and concerning Organization, Mrs. GEO. H. LAFLIN and Mrs. N. D. PRATT.
 Remittances of money to Mrs. C. B. FARWELL, Treasurer.
 Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

Fifteenth Annual Report.....	15
Decennial Report, History of Ten Years.....	5
Addresses delivered at Twelfth Annual Meeting, separate from Report.....	5
Life Membership — What does it Mean?.....	1
Whose Sheaves? By Miss Fielde.....	1
Mrs. Purdy's Perquisites.....	2
Five to Six, per dozen, 20 cents.....	2
Comparative Claims of Home and Foreign Mission Fields.....	2
Faultless, The Heavenly Secret. The Voice in the Twilight, and On the Bridge. Poems by Mrs. Her- rick Johnson, per dozen.....	8
Mrs. Pickett's Missionary Box.....	2
Lights and Shades of Missionary Life. By Mrs. J. D. Carothers.....	10
Duties and Privileges of Solicitors.....	1
Mrs. Grundy.....	2
Woman's Mission.....	3
Lessons which the Heathen may Teach Us.....	3
Why we should keep up our Auxiliaries.....	2
The Society at Springtown, per doz., 15 cents.....	2
Bringing the Ranks up to the standard, per doz., 15 cts.	2
Directions for Map-Making.....	2
Praise-Meetings, per dozen, 10 cents.....	1
The Bride's Outfit, poem, per dozen, 10 cents.....	1
Woman's Medical Work in Foreign Missions.....	5
Aunt Mehitable's Account of Annual Meeting.....	10
At Home and Abroad.....	1
So much to do at Home.....	2
Suggestions to Mission Bands.....	2

DOCUMENTS FOR DILIGENT DOERS.

The Orient and its People.....	\$1 00
* Titus Coan: a memorial by his wife.....	1 00
A Brief Record; Life of Mary Campbell (postage four cents).....	64
Historical Sketches of the Missions of the Presbyterian Church, paper 60; cloth.....	75
Question Book series, Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, India, Persia, Africa and North American Indians, per set, 50 cents, each.....	5
Foreign Missionary Catechism, per doz. 25 cents.....	3
Memorial Hymn and Music (Dr. G. W. Coan).....	5
"The Field is the World." An evening entertainment. The Mother at Home. By "Pansy," two for.....	5
A Mute Appeal in behalf of Foreign Missions, per hundred.....	30
Mute Appeal Chart, 28 x 42 inches, by mail.....	60
Trifling with a Great Trust, per hundred.....	30
Constitution and Hints for Organization.....	free
Constitution for Mission Bands.....	"
Plan for Organizing Sabbath-schools into Foreign Mis- sionary Societies.....	"
Collectors' Envelopes (1 large and 12 small, in set) per set.....	2
Mite Boxes, free, except postage, 5 boxes.....	2
Go Tell, per doz.....	5
The Master is Come, per dozen.....	10
Asleep, per dozen.....	10
Our Hour of Prayer, per dozen.....	10
Woman Commissioned, per dozen, 20 cents.....	2
How Much do I Owe? per dozen.....	10
Responsibilities of Protestant Women in view of what is done by Sisters of Charity, per dozen.....	10
How shall we Interest the Children? per doz., 20 cents.	2
Eleven Reasons why I did not Attend Missionary Meetings, per dozen, 10 cents.....	1
How to Manage a Missionary Society, per doz., 20 cts.	2
Origin of Woman's Foreign Missionary Societies, per dozen.....	10
Pitchers and Lamps, per dozen, 20 cents.....	2
Two Little Hindoos, per dozen, 10 cents.....	2
Female Medical Missionary Work, per dozen, 10 cents.	1
Suggestions concerning Young Ladies' Mission Bands. As I have Loved You, per dozen.....	10
Our Mite Society, per dozen, 10 cents.....	1
The Fire, per dozen, 20 cents.....	2
Consecration and Culture, per dozen, 20 cents.....	2
Extracts from the Journal of Mrs. Jones, per doz., 20 cts.	2
Forward, per doz., 20 cents.....	2
How to Kill a Missionary Meeting, per dozen.....	10
For His Sake, per dozen, 20 cents.....	2
How is our Money Expended?.....	free
Invitation to Missionary Meeting, per dozen.....	10
1. The Moravians, per dozen, 20 cents.....	2
2. Christianity among Slaves, per dozen, 20 cents.....	2
3. Christianity among Greenlanders, per dozen, 20 cts.	2
4. Mission to Labrador, per dozen, 20 cents.....	2
The Moravian Series, 1, 2, 3 and 4, as above, per set,	7
Presbyterial Organization.....	free
Help for Korea.....	"
Thanksgiving Ann.....	"
Eighth, Ninth, Tenth, Eleventh, Twelfth, Thirteenth and Fourteenth Reports, containing Addresses del- ivered at Annual Meeting, each.....	10

Those ordering papers marked free, please send stamps for postage.
 We have added by purchase several of the above to our own publications and have them for sale.
 For any of these, address,

MISS S. B. STEBBINS,
 ROOM 48, McCORMICK BLOCK, CHICAGO, ILL.

* Mrs. Coan donates as many copies of her book to the Board as we can sell, giving the entire amount thus received to the treasury.

MISS MARY E. HARTWELL, whom we all know through her very interesting talks on her work in Bangkok, has spent the month of September in Minnesota, and will spend October in Iowa. Wherever Miss Hartwell has been her work has been highly appreciated. Her vivid descriptions of her own experiences have filled many with new zeal.

MISS JENNIE SMALL arrived in Bangkok June 4th, and will probably have reached her station, Petchaburi, before this notice has reached our readers.

MRS. W. J. MCKEE, *nee* Miss Abbie Ketcham, of Michigan, who went to Ningpo, China, in 1876, is in this country for needed rest and recuperation.

MISS LAURA OLMSTED, of Bangkok, being sorely in need of vacation, asked the Mission to send her to Japan for a few months, but they decided she should come to America for a year. She landed in New York, August 22d, in company with Doctor McDonald and his daughter. Letters will be forwarded from 23 Centre Street, N. Y.

NEW AUXILIARIES.

- Cairo, Ill., Mission Band.
- Chicago, Ill., Howe St. Mission Band.
- Jacksonville, Ill., Central Church.
- Victoria, Ill., John Knox Ch., Seed Sowers.

Meetings of the Board are held at the rooms, No. 20 North Washington Square, New York City, the third Monday of each month, at 2.30 P. M.

A prayer-meeting is held at the same place the first Wednesday of every month, commencing at 12 M. An attendance of all women interested in the cause of Foreign Missions is earnestly requested.

Meetings of the Executive Committee are held at the same place every Wednesday at 10.30 A. M.

WITH great regret we record the death of Mrs. M. C. Armstrong, of Fayetteville, N. Y., one of the Vice-Presidents of our Society, and one of those who took the most lively interest in its well-being. Though only occasionally meeting with us at headquarters, we know that she bore us ever in her heart, asking of the Giver of all grace and wisdom that we might be guided and prospered.

MISS OTTAWAY, Guatemala, July 26th,

mentions ten who have united with the Church in that place since its organization by Mr. Hill.

LETTERS have also been received from Miss Montgomery, Hamadan, July 13th, and from Miss Buckbee, Indian Territory, August 17th.

BOXES have been sent to Westminster Hospital, Oroomiah, from the Brick Church of Rochester, and from the Mission Band of the Fourteenth Street Church, New York City. A Christmas box to Miss M. K. Van Duzee, Oroomiah, from the "Seekers of Pearls," Eighty-sixth Street Church, New York. A Christmas box of dolls to Mrs. Edward Newton, Lodiana, India, value, \$9.25, from the Young Ladies' Missionary Society of Lockport. Also a Christmas box to Mrs. McLaren, Bangkok, Siam, from the Emily Chumaseo Band, of St. Peter's Church, Rochester, N. Y.

Woman's Presb. Foreign Missionary Society of Northern N. Y.

10 WASHINGTON PLACE, TROY, N. Y.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. CURTIS, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Indian Territory, Miss M. C. EDDY, Glenwood, Troy.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McCLURE, 232 State Street, Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. PAGE, P. O. Drawer 1657, Cohoes.

THE *Foreign Missionary* for September shows that the receipts of the Board up to that time have fallen \$38,000 below those of last year for the same time. This is enough to discourage those at home and abroad who are denying themselves to obey the Saviour's last command, if it were not for another fact, which the same book makes equally plain. God is blessing the work in the opening up of nations and in the conversion of multitudes of souls as never before in the history of missions. He is honoring the gifts of the faithful, answering their prayers, and granting them their requests. We cannot control the

aggregate gifts of the Church to this work, but we can make sure that our own are fully up to the measure of our duty and privilege, and *then*, and not till then, we may rejoice in the blessing of our labors and pray for an increased spirit of liberality on the part of others.

The opening paragraph on the first page of the September number of *Woman's Work* contains a statement which every professing Christian would do well to ponder. We often see elaborate tables of statistics, showing the amount expended for whiskey, tobacco, etc., as compared with the contributions for religious purposes, and the showing is instructive in many ways. But we who are Christians have no right to hide our own shortcomings behind this monstrous waste. It does not excuse a sinner to point to other people's offenses, and the fact remains that "if every baptized Christian would do his duty in relation to money" there would be an abundance.

The money that goes for whiskey and tobacco is the willing gift of his votaries to the "prince of this world;" it is not consecrated money, and would not do the Lord's work. It is the money which belongs to

God, consciously or unconsciously withheld by Christians, that is wanted, and would be sufficient for this work. We need have no anxiety about other people's gifts if we are doing all we ought in our own living and giving for the cause of Christ.

IT IS HOPED that this month of October will see many interesting meetings within our limits, awaking fresh zeal and interest in the work. There never was a time when the Society of Northern New York had more need or more encouragement to put forth all its energies to meet the pledges of the year. The sums reported as given or pledged for the Hainan building are not very encouraging, but many Sabbath-schools and societies have postponed action in the matter until after the summer vacation, and now, as the real work of the year begins, we hope the

tide will turn. Mrs. Noyes writes: "Tell all those friends who are giving to Hainan to pray for the work there, too."

THE Siamese student from Williams College, Mr. Boon Itt, alluded to by Dr. Pierson in the September *Foreign Missionary*, is one of the two boys who came to this country some ten years ago with Dr. and Mrs. S. R. House. He expects to return to work among his own people as soon as his education is finished. He is an interesting and fluent speaker, an earnest Christian, and anxious to work for the cause. He will speak on behalf of his native country, if desired, and our societies would find it interesting and profitable to ask him to do so.

NEW AUXILIARY.

Troy Presbytery.—Woman's Auxiliary Society of the Melrose Church, Melrose, N. Y.

Woman's Presbyterian Board of Missions of the Southwest.

No. 1107 OLIVE STREET, ST. LOUIS, MISSOURI.

Meetings are held at the Presbyterian Rooms, 1107 Olive Street, second floor, on the first and third Tuesdays of each month, at two P. M. All interested in Missions are invited to be present.

Home Corresponding Secretaries: Mrs. S. W. BARBER, 3033 OLIVE St.; Miss AGNES H. FENBY, 3116 Lucas Ave.

Foreign Corresponding Secretary: Miss S. E. MARKS, 1107 Olive St.

Treasurer: Mrs. EDMUND T. ALLEN, 2805 Russell Ave.

MANY of our presbyterial secretaries are asking by letter "if speakers can be secured to address the fall presbyterial meetings." We hope to secure Mrs. Barakat to represent the foreign work and Miss Nutting the home work at these meetings.

MISS MCGINTIE, our missionary from Utah, has been spending the summer in St. Louis, her old home. She has addressed many societies and created much interest in her work. She returns to Utah the first of September.

MISS ANNIE ELLERS, our missionary to Korea, sends the following communication from Yokohama, Japan:

"On Saturday I went up to Tokyo to visit the Misses Leete. They have, together with Miss Rose, charge of Graham Seminary. Mrs. Okura, a wealthy Japanese lady, had invited the teachers to dinner, or, as she put it, "please to come to play," (that is, to have a good time), and a good time we had. Our dinner was served in the Japanese manner.

We were sitting, or squatting, on our cushions; to each a small table was given, and upon this dinner was served in regular courses. The servants on entering the room made a low obeisance to the assembled guests, then advanced to the guest for whom the dish she bore was intended; another low obeisance, then the dish is placed on the table; another obeisance, not so low, and the servant departs. There is a servant for each one. There were so many courses and so much ceremony that four hours passed ere we were permitted to rise. And I! Well, I could not get up; my knees were stiff, and it was half an hour before I could use my feet. The food, their daintiest and best, was to me abominable. I could not eat it—still I tried to. We have now before us five hundred miles by sea, which will take us three days and land us at Chemulpo, the Korean port nearest Seoul. From there we have twenty-eight miles on the backs of coolies. I am very anxious to reach Seoul, since I am beginning to feel the fatigue of the journey. At Kobe we were quarantined, and I ascribe my downward progress in health to the treatment there received—hot bath and clothes steamed, and bread brought in to us extremely hot."

NEW SOCIETY.

A Children's Band at San Antonio, Texas.

President, Miss Hattie Scudder.
Vice-President, Miss Gertie Clark.
Secretary, Miss Blanche Stanley.
Treasurer, Miss Isabel Scudder.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from August 1, 1886.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—New Alexandria, Evergreen Band, 1.14	3.55; Ellensburg, 5; Portland, 1st Ch., 5; Thankoff., 10,
CLEVELAND.—Cleveland, Case Ave., Y. P. Soc., 40; 1st	mite boxes, 80c., 30.35
Ch., 43, Girls' Band, 1.64, 84.64	STEBENVILLE.—Stebenville, 2d Ch., King's Servants, 25;
ELIZABETH.—Elizabethport, Band, 23.50; Metuchen, 18;	Uhrichsville, 25, 50.00
Westfield, 37.50, 79.00	MISCELLANEOUS.—Concord, N. C., Scotia Sem. Bd., 11.35,
ERIE.—Erie, Park Ch., Coral Workers, 5; Girard, 10.58;	Little Ants, 1; New Brighton, Pa., Mrs. M. E. Palmer, 15;
Greenfield, 6; Oil City, 25, 46.58	New York City, Mr. C. A. Andrews, 10; North Wales, Pa.,
KITTANNING.—Apollo, 56.44, Hopeful Band, 12.92, Faithful	Mr. W. T. Ray, 10, 47.35
Workers, 5.64; Bethesda, 2.50; Cherry Run, 7.50; Cherry	Total for August, 1886, \$867.32
Tree, 7; Ebenezer, 5; Elder's Ridge, 41.66, legacy Miss	Total from May 1, 1886, 10,219.68
Josephine Elder, 30; Freeport, 75; Gilgal, 10; Glade Run,	Boxes have been received from Y. L. B., Mercersburg,
28; Leechburg, 45; Marion, 16.35; Rural Valley, 15; Salts-	Pa.; Auxiliary Society, Millville, N. J., and from Lillie
burg, 30; Tunnelton, 7; West Lebanon, 10; Worthington,	McCuen, Tabor Ch., Philadelphia; also from Erie Presby-
4, 409.01	terial Society, for Miss Bartlett, Teheran, valued at \$152.
MONMOUTH.—Bordentown, Boys' Band, 1.00	Mrs. JULIA M. FISHBURN, <i>Treas.</i> ,
MORRIS AND ORANGE.—Mendham, Y. L. Band, 20, Wash-	1334 Chestnut Street, Philadelphia.
ing Corners S. S., 12; Orange, Central Ch., 86.25, 118.25	SEPTEMBER 1ST, 1886.
NORTH PACIFIC BRANCH.—Astoria, 6, Mrs. J. E. Higgins,	

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to August 20th, 1886.

CAIRO.—Carbondale, Band, 10.65; DuQuoin, 10, 20.65	MATTOON.—Vandalia, 12.50
CENTRAL DAKOTA.—Brookings, 2, S. S., 3; Huron, 5.04, 10.04	MAUMEE.—Defiance, 20.50, Willing Hearts, 20.67, 41.17
CHICAGO.—Chicago, 1st, 31; 2d, 19.11; Burr Mission, 10;	MILWAUKEE.—Milwaukee, Calvary Ch., 9.32; Ottawa,
3d, 115, S. S., 20; 4th, 95; 6th, Y. L. S., 15; Ch. of the	1.90; Waukesha, 2, 46.22
Covenant, 10; Anon., 1; Oak Park S. S., 43.25, 359.36	MONROE.—Deerfield, 1.75; Monroe, 2, Y. L. S., 16.50;
DES MOINES.—Albia, 10; Dallas Centre, 1.29; Des Moines,	Tecumseh, 31.29, 51.54
Central Ch., 37.50; East Des Moines, 6.25; Indianola, 6.25;	OTTAWA.—Mendota, 25.00
New Sharon, 2.50, 78.79	PUEBLO.—Colorado Springs, 50.00
DETROIT.—Detroit, Woman's Christian Work Society, 15;	ST. PAUL.—Minneapolis, Andrew Ch., 12; Highland Park
Milford, Infant Class, 1.21; Ypsilanti, 50, 66.21	Ch., 10.50; 1st, Merry Gleaners, 8; St. Paul, House of
FORT WAYNE.—Kendallville, S. S. M. S., 8.00	Hope Ch., 100, 130.50
INDIANAPOLIS.—Franklin, 37.50; Hopewell, S. S. M. S.,	SOUTHERN DAKOTA.—Montrose, 3; Scotland, 7, 10.00
7.05, 44.55	WINONA.—Chatfield, 25.00
IOWA.—Burlington, 11.25; Mt. Pleasant, 25, 36.25	MISCELLANEOUS.—Montour, Ia., Mrs. M. A. Leyenberger,
IOWA CITY.—Davenport, 1st, 12.50; Iowa City, 17; Mal-	2; Societies for pub. of Report: Vandalia, Ill., 1; Prince-
com, 5; What Cheer, 2.50, 37.00	ton, Ill., 1; Sterling, Ill., 1; Des Moines, Ia., Westminster
KALAMAZOO.—Allegan, 5; Constantine, 15; Kalamazoo,	Ch., 1; Lima, Wis., 1; Misc., 2.40; for pub. of letter, 1; by
1st, 31.53; Richland, 5.59; Schoolcraft, 3.62; Three Rivers,	sale of leaflets, 47.10; by sale of photographs, 50c., 58.00
7.52, 68.26	Total for Month, \$1,861.61
LAKE SUPERIOR.—Bayfield, Mr. J. H. Nourse, 600.00	Previously Acknowledged, 6,929.96
LIMA.—Columbus Grove, 6; Findlay, 12, Circle, 20, 38.00	From April 20, 1886, \$8,791.57
MADISON.—Lima, Boardman Band, 15.21; Madison, 15,	Mrs. C. B. FARWELL, <i>Treas.</i>
30.21	Room 48 McCormick Block.
MANKATO.—Jackson, 2; St. Peter, S. S., 2.36; Tracy, 8.63,	CHICAGO, August 20, 1886.
Pearl Gatherers, 1.37, 14.36	

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church, from August 1st to September 1st, 1886.

BINGHAMTON.—Waverly, 18.31	MISCELLANEOUS.—Leaflets, 5.92
BROOKLYN.—A friend, 500; a lady, 5, 505.00	Total, \$736.46
BOSTON.—East Boston, 12; Londonderry, S. S., 12, 24.00	Total receipts from April 1st, 1886, 8,108.70
EBENEZER.—Lexington, 2d Ch., 50.00	Mrs. C. P. HARTT, <i>Treas.</i> ,
NASSAU.—Glen Cove, 4.40; Freeport, 17; Huntington, 1st	20 North Washington Sq., New York City.
Ch., 50, Golden Chain Band, 25; Huntington, 2d Church,	Mr. J. A. WELCH, <i>Ass't Treas.</i> ,
Willing Workers Band, 25, 121.40	34 West 17th Street, New York City.
NIAGARA.—Albion, 1; Lewiston, 5; Lockport, 1st Church,	
Y. L., 1, King's Guard Band, 4.83, 11.83	

Receipts of the Woman's Presbyterian Board of Missions of the Southwest, from July 26th to August 26th, 1886.

OSAGE.—Holden Church, 3.55	Previously Acknowledged, 2,561.46
PALMYRA.—Hannibal, 50.00	Total, \$2,654.56
ST. LOUIS.—St. Louis, Lafayette Park Church, 3.55	Mrs. E. T. ALLEN, <i>Treas.</i> ,
NEOSHO.—Chetopa, 10; Yates Centre, 5, 15.00	2805 Russell Avenue.
TOPEKA.—Auburn, 10.00	
UNKNOWN.—Leonardville, Riely Centre Church, 6.00	
NORTH TEXAS.—Denison, King's Daughters, 5.00	
Total from July 26th, \$93.10	St. Louis, August 26, 1886.

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